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The Dealings of a Few of the Church at York Who Call Themselves Christians, with Samuel Junkins and His Wife: Together with a Short Sketch of Her Own Christian Experience, Written by Her Own Hand

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THE DEALINGS
OF
A FEW OF THE CHURCH AT YORK WHO CALL
THEMSELVES CHRISTIANS,
WITH
SAMUEL JUNKINS AND HIS WIFE :
TOGETHER WITH
A SHORT SKETCH OF HER OWN
CHRISTIAN EXPERIENCE
WRITTEN BY HER OWN HAND.

“If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan.”—*Scripture.*

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1825.

THE DEALINGS, &c.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

November 4, 1824

Sabbath morning, not having anywhere to go to meeting, being turned out of the Synagogue by the Scribes and Pharisees, I thought it would be for the glory of God and relief of your minds, to give you the following information of our imprisonment at Alfred.¹ You doubtless have heard, that both myself and husband were at Alfred last court, condemned and cast into prison. But blessed be God, prisons did not destroy our comfort; for the Saviour was with us, and caused our hearts to be glad, that we were counted worthy to suffer for his dear name. We had a heavenly time in singing and praying, to which the prisoners, in the adjoining room, paid great attention; and said it was a great comfort to them to hear anything said about religion in the dreary abode. – This reminded me that after Christ was put to death; he went and preached to the spirits in prison. I must not forget to mention the attention of our friend, Alexander McIntire, Esq. who came twice in the afternoon to see us, and again in the evening about nine o’clock; and after learning, we had covered ourselves in our little couch without supper; he said we must not stay there, but must go to York, where we should have more friends though in prison, than our enemies. While he was here; we had some supper brought, which consisted of some beef, crusts of bread, one [3] cracker and a small piece of mouldy cheese, all in a tin bason. Mr. McIntire seeing this, went to our boarding-house, and brought my trunk; which contained my night clothes and some stores, which I had taken with me. This was no small kindness to me; as I had been out of health for some time, and had been confined to my room seven days previous to my going there. We committed ourselves to God, and retired to our straw couch which was as easy to us, as a bed of down. We slept soundly; and did not awake till the sun was up. Finding myself inclosed in the walls of a prison; I began to ruminate on the important morning; when Christ burst the bars of death and hell asunder; and arose triumphant over the grave. Remembering, he said while on Earth “If ye suffer with me ye shall reign with me.” I began to commit myself to God in prayer; and

had not prayed long before my prayer was turned to praise, from that to exhortation to the prisoners. It appeared to me; there was a fullness, and freeness in Christ to save; though their sins were like crimson. It appeared to me, that I had the keys of the Kingdom committed to me; and could with the eyes of faith discern things present, and to come. As soon, as the spirit ceased; I laid myself down; for I had risen on my feet, and the bed was my pulpit. It is written “the wind bloweth where it listeth; and ye hear the sound thereof; but cannot tell whence it cometh or whither it goeth; so is every one that is born of the spirit.” To return, about eight, they came with some wood; and in a few minutes after, came with some victuals, which was the same, as the night before. This was Sabbath morning. I told them if they could fetch something, warm and [4] comfortable; I should be glad of it; if not we did not wish for anything. The girl returned; and in a few minutes the landlady came in a great passion, to know what we expected being prisoners. My husband told her; he did not think we were deserving either of death or bonds; and, as there was a worse prison than this; he advised her to show a little humanity to her fellow mortals. She said the tea, which she had sent, was hot and good. I expostulated with her to grant us a cup and saucer; which she refused; saying the treatment was good enough for Cochranites. I then told her, she might beg for a cup of cold water, and be denied. She left the room: and in a few minutes returned, making inquiries what we were committed for? As though she had been a stranger, and known nothing of the matter. I left them with this advice, to use their prisoners better; for I heard the most pitiful cries from some of them; saying they were almost perished with the cold by reason of no bedclothes; and I have heard since they were lousy. At this time, Capt. James Bragdon came to convey us to York; who appeared to be truly friendly, and to have much commiseration for us; but at our arrival we found him disposed to share a little in our property; for he compelled us to go to the prison to have the key turned upon us, that he might get his fees also. O my dear friends, we know but little of the sufferings of our fellow mortals! Mr. Junkins gave his note for one hundred dollars; which purchased our liberty once more, by this time I think you will wish to know what all this was for.

In the year 1823, was the first of my being in York. I arrived at S. Junkins’ on Saturday Sabbath following [5] was the first of my ever going into the Meetinghouse; which has caused so much uneasiness.² I first, according to Christ’s command, said peace be to this house, and seated

myself among the people, I soon found there was a considerable stir among the people; chiefly among the youth. Some were crying for mercy, some praising the Lord; and the older Brethren saying amen; Glory to God. As I had come out from all Sectarians; and was determined to know nothing among any, save Jesus Christ and him crucified, I was therefore prepared to receive the spirit of God; let it come through whom it would. After they had got through with their exercises, I arose and addressed them with these words. "I sat under his shadow with great delight; and his fruit was sweet to my taste." I told them, it was truly joyful to me to see souls flocking to Christ; and said brought things new and old to my mind. I could well remember, when, about fourteen years old the Lord by his holy spirit illuminated my mind; and brought me to see, I was an undone creature without him, "I then found him whom my soul loved, and he was chief among ten thousand, and the only one to be desired." I encouraged the mourners never to leave off seeking, until they had found him; of whom Moses and the Prophets did write. And, to them who had found deliverance from sin to endure hardness, as good soldiers of the Cross of Christ: the elder Brethren to be nursing-fathers, and nursing-mothers, to feed Christ's Sheep, and Lambs. When I had closed my testimony, Benjamin Colby and others came round me, shook hands; called me Sister, and thanked me for the exhortation. Indeed I thought they had the [6] good loving spirit. So I left them for that time. "But alas how soon has the gold become dim and the most fine gold changed." In about four months, I went there again. It was Mr. Junkins' turn to improve the Meeting-house. We had a comfortable season. Each one had the privilege to bring their tithes into the storehouse. And indeed we found the blessed Jesus's words true, for he opened the windows of Heaven and poured out a blessing; and gave me a message from these words. "And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowl that fly in the midst of heaven, come and gather yourselves together unto the Supper of the great God: that you may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of Horses, and of them that set on them, and the flesh of all men, both free and bond, both small and great." Rev. 19 chap. verses 17, 18. The people paid good attention. What comes from the heart, will reach the heart. Soon after this David Swett said, they would finish the Meeting House, and shut Junkins out.³ But with Swett it turned out, as it is written, they dug a pit and fell therein; for he left York, and has never been there since. In about six weeks we went to the said

Meeting house again, and found about twenty persons collected. There was nothing said by any of them. The Lord gave me these words; they, that dwell in God, dwell in love. We then sung these words.

I long to see God's children join / In union sweet, and love divine;
/ While every face with grace shall shine, / And grow in Christ the
living vine. / [7] May jars and discords cease to flame, / Till all the
Saviour's love proclaim.

Mr. Colby and Mr. Moor came to our Pew, and said the civil authority should take care of me. I asked them what evil I had done. And I told them, when I was there in the Spring, they approbated all I said. Mr. C. tried to convince me, it was not he; but after convincing him, that he was the man. He said, they could have said amen to all, I had then said, but it was my living at Mr Junkins', a man with whom they had no fellowship. The next time, we went to the Meeting-house, was the Sabbath before thanksgiving day. I had not been there three minutes when Colby came to our Pew, and asked me, what business I had to be stuck up there? I told him, I thought, the Meeting-house was a place, where all might sit without being molested, or made afraid. He charged me not to speak in the name of God there. I asked him whether it was best to obey God, or man? judge ye, I had nothing to say that day more, than Amen, two or three times while Elder Stinchfield was preaching⁴. On thanksgiving day, Mr. Junkins had an impression to go to the Meeting-house, and I went with him, in company with some others. We had not been there long, before a woman in the Pew was taken with a violent trembling, so that it shook the Pew. If any should ask me what I thought the reason was? I will answer you, as Jesus did, when he said "if these should hold their peace, the stones would cry out." They did not wait to know what the result would be, but Colby, and Stacy came, and dragged her out with as little humanity, as they would an old dead carcass, I told them they had better be careful of what [8] they did, for if she would chance to be a child of God; as much, as they did it to her, they did it to Christ. They were agoing to leave her in the Street. But there chanced to come along one, who had the good Samaritan spirit, and begged them to carry her to some house. So they did, and left her on the floor, and returned to the Meeting-house, and told me they were agoing to carry me out; I told them I came peaceably in, and could when I was ready go out without help. I was then asked if I would behave provided

they would let me stay? I told them I never behaved ill in a Meeting in my life; that my motive, in coming there, was truly to serve God. For we read, his house shall be called, of all nations, the house of prayer. They then left me, I then felt to settle down into the will of God, and to examine myself, to see what manner of spirit I was of. While in this self-examination, I felt such a sweet union with God, and his Son; that I could call God my Father, and Jesus Christ my elder Brother. I then felt like a full pot, as it is written “every pot in my house shall be full.” I was then willing to take my life in my hand and go forth. As soon as the Minister had finished his exercise, I arose, and told the people something of the goodness of God, which I then felt. The next week the Sheriff came, and conveyed us to his house. Elder Stinchfield came in. Having the Bible in my hand, the first passage I cast my eye upon was, “rebuke not an Elder, but entreat him as a Father.” I then read to him; what you may read in 1 Corinthians 6th chap. From thence, we were conveyed to a place of examination; where they read over something; but as I am not much acquainted [9] with law business, I cannot give you a very correct account of that.

They were very much at a loss for a name for me, I was called Olive Williams, alias Olive Doe, Stragling Woman.⁵ Then thought I, verily I found the Apostle’s track, who said by honour, and dishonor, by evil report, and good report, as deceivers and yet true, as unknown and yet well known, as dying and behold we live, as chastened and not killed. It really appeared to me, they had lost my name in the fog; while I was rejoicing in the White Stone, and a new name.⁶ Elder Stinchfield, Deacon Bean, with some of the Tinney family came forward, and gave some pretty round oaths. After they had got through, the Justice, afterwards like an honest man, acknowledged his wrong in condemning Mr. Junkins. In a few Sabbaths after I went to the Meeting-house again. It was a very cold day, and the people’s hearts appeared, as cold, as the weather. The people had been collected, as much, as one hour, before any thing was said; when a man prayed, and sung a hymn – then I arose, and told the people; that I felt the word of the Lord, like fire shut up in my bones, and longed to speak, that I might be refreshed. Benjamin Colby caught me by the collar of my great coat and with violence jerked me out of the Pew, from the Pew, out of the door. We then owned several Pews in the Meeting-house. Is this the land of liberty, where we can worship God, under our own vine and fig-tree, without being molested, or made afraid. We did not go there again till some time in June, when Mr. Junkins spake from these words, [10] “The Lord, whom ye seek,

shall suddenly come to his temple, even the messenger of the Covenant, whom ye delight in! but who may abide the day of his coming, and who can stand, when he appeareth,” for which he was arrested, and fined three dollars and cost of Court; from which he appealed to the Court holden in Alfred, I have ever since thought he took a wrong step; for he, that seeks to save his life, shall lose it. The next Sabbath I went there again, and there was no Minister.

George Stacy arose, and spake a few words, and said, there was a time, when the Children of the Lord came together, and satan came also, looked at me, gave a smile, and sat down.

Well thought I, they called the Master of the house Beelzebub, what must the Servant expect, I felt to settle down into the will of God. “Then are you my disciples indeed, if ye do whatsoever I command you.” I then read this hymn:

“Come, come brother pilgrims are you marching to Zion? / What doubts and what dangers have you past to-day? / Have you found a blessing, are your joys increasing, / Press forward my brother and make no delay. / Is your heart a glowing, are your comforts flowing; / And have you your evidence now bright and clear? / Have you a desire, that burns like fire, / And long for the hour, when Christ shall appear?”

Before I had finished the hymn, the aforementioned Colby came to me, and said, he should carry me out. I told him, I did not think he would carry me out that day; he left me, and went to some Gentleman, who did not profess religion; and asked him to assist him; they refused, telling him, he had better let the woman [11] alone; for they did not think, she would do any harm. He then went and took David Tiney, and George Stacy, and came to the Pew, where I was, but there being one of Mr. Junkin’s sons, and a daughter in the Pew with me; who said, I should not be carried out. They then sat out to press in; but the young man caught hold of the pew door; they then said, they would come in, if they had to tear the pew down.

There were many words said, between them and the lad. But as I believed, so it turned out, for they did not put me out, but returned, as disappointed, as a Bear, bereft of her prey. Samuel Tiney arose, and addressed me in the most vilifying terms. I endeavored all this time to keep my mind on God. I told people, that I should be glad to speak for myself; but the clamour was so great, that I left the House, by wishing the grace of God, might rest upon them. Then thought I, with Paul, the more abundantly I love you, the less I be loved.

Here I think it will not be amiss to swerve from the subject a little. Seeing that many glory after the flesh, I will glory also, 2 Cor. 11 chap. 18 verse. As to my morals, I believe there is no one, who can impeach my character. From my youth I have always considered a good name like precious ointment, and that a female fallen is like a Star never to rise again. It is true I have met with an uncommon share of troubles and have been a woman of sorrow and acquainted with grief, which many, who are acquainted with me, can witness. I am not afraid to cite my reader to Parsonsfield, the place of my nativity, where I lived the first eighteen years of my life, from thence to Waterville, where I lived eight years. Then after [12] many turns and overturns, I went to Dover; there my situation was truly trying for I had one child, and was a stranger.⁷ My motive in going there was to make a living by needle-work, for my constitution would not admit of work of a harder kind. Although my father had left me considerable property, yet I could not get any of it to help myself. I must do Mr. Walden the justice to say, that he and his kind wife and good mother took me into their house, and treated me with great kindness. I speak this to encourage others to do likewise, and be kind and affectionate one to another, especially to the Widow and Fatherless. I would encourage you to look to the Lord, for the promises are exceeding broad to you. If the widow's tears run down her cheek, and is not her cry against them who causeth them to fall, I have proved the Lord in this, for when I have been treated ill, I went and told the Lord, and prayed and have been avenged of my enemies.

I was in Dover, when my mind was first called up to go out and labour in the vineyard of the Lord. About this time, I dreamed, that I had a beautiful Room, the floor was made of ivory, but with all my dexterity I could not keep the wild birds from dirtying it, I was then bid to look to the upper part of the room, where there was the most delightful fountain; again I was bid to lift up a little gate which I did, and cleansed it, I then turned round and found my room perfectly dry, except a little pool that oozed through the midst. I dreamed again, that I was walking a journey, and almost every person, that passed by threw shovels of dirt upon me, but it rolled off, and [13] I was not the dirtier. These dreams I think have been fulfilled, for as soon, as I came out boldly to serve God at the loss and cost of all things, I found Jesus' words true, "I have chosen you out of the world, therefore the world hates you" and again "if ye will live godly

in Christ Jesus, ye must suffer persecution.” “But God forbid that I should glory save in the cross of our Lord Jesus Christ.”

But I will now come to revelation. In the last days Jesus promised to pour out his spirit, and his servants and his handmaidens should prophesy. Some may object against a woman’s prophesying, but I believe there are abundant proofs of that, concerning a woman that prayeth or prophesyeth. Cor. 11 chap. 5 verse, and the same man had four daughters, virgins which did prophesy. John, 4 chap. 9 verse, the woman of Samaria. Luke, 2 chap. 36 verse, and there was one Anna a prophetess. And it was a woman who first preached a risen Jesus, she ran trembling with the news to the brethren, but they believed her not; so it appears it has been with me. John the revelator said “the spirit of prophesy is the testimony of Jesus.” And it is neither male, nor female, for ye are all one in Christ Jesus. The man is not without the woman, nor the woman without the man in the Lord. But as Christ is the head of the Church, so is the man the head of the woman. Now Christ does not wish the Church to lie inactive, but to be lights in the world, as a city set on a hill, which cannot be hid. Elder John Boothbey, speaking of women, said he never knew of a woman taking the lead, but that people came to nothing. I would just cite him to Judges, 4 chap. 9 verse, “And she said, I will surely [14] go with thee, notwithstanding the journey, that thou takest, shall not be for thine honour; for the Lord shall sell Sisera into the hands of a woman.” Read the Book of Judith, and you will find God delivered the whole city Bethulia into the hand of woman. - And Esther, the Queen delivered the whole nation of the Jews. It was by the hand of a woman, that a nail was driven through the temple of proud Sisera, so he died. Now if Elder Boothbey’s weakness is exposed by a woman, I think he nor his friends will have any reason to complain. In addition to the above, there might a cloud of witnesses be brought both from the Old Testament, and the New. I think what has been produced, will convince every reasonable mind.

Since superstition has grown bold,
 And men depart from God;
 Females have been often told
 They must not preach the word.
 But Miriam the prophetess,
 In scripture it is said,
 Did lead the females out to speak

The goodness of the Lord.
So Deborah did prophesy,
 As we do understand,
And did declare the word of God,
 For this was e'er she blam'd?
And Huldah who a female was,
 Of God she did enquire,
And she declar'd his holy word
 In the day of king Josiah. [15]

In the last days saith our dear Lord,
 I'll pour my spirit down
Upon my servants and handmaids,
 Your daughters and your sons;
Your men shall dream and visions see,
 Your daughters prophesy,
In this the prophesy's fulfilled,
 Nor can you it deny.

If proof be wanted more,
 To satisfy the mind,
The scripture is a blessed store,
 Where plenty you can find;
The widow Anna we're informed
 Went to the house of prayer,
And spake of Jesus Christ our Lord
 To the assembly there.

The woman of Samaria
 First to the city ran,
And said come see a man that told
 All things that I have done.
Let superstition give consent,
 Nor bind us with its chain,
For Mary by the Lord was sent
 To publish I am risen.

Our sister Phebe you will find,

If the scripture you will search.
Was a true servant good and kind
To the Corinthian Church.
Triphena and Triphosia too
Did labor in the Lord, [16]
And with St. Paul a number more,
Were laboring with one accord.

Although the female sex are weak,
But yet our God is strong;
So we will of his goodness speak,
And tell what he hath done.
Let male and female all combine
To raise his honors high,
Justice and pity in him join,
For sinners he did die.⁸

As it respects the males and females, I believe with the Apostle, the husband is the head of the wife, even as Christ is head of the Church, and savior of the body. And they are as much needed to labour together in spiritual matters, as they are in temporal. But the time has now commenced, that they, who have wives, shall be, as though they had none, and they, who marry, as they who shall get no children, and they who marry not, as the Widowers, Esdras 16 chap. 44 verse. For though we walk in the flesh, we do not war after the flesh, Cor. 10 chap. 3 verse. For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live, Romans 8 chap. 13 verse.⁹

It was man's innocence, that was lost in the garden, and it must be the restoration of that to recover him. While this purifying work is going on, it is not to be wondered at if Satan should roar. While Solomon's Temple was a building, there was a great noise in the mountains, but when it came together, it was without axe, or hammer, so it will be with the spiritual House, the New Jerusalem. That the time is near, that Jesus will make his second appearance into the world, and the City, which John saw coming down [17] from God out of heaven, is now at hand; and the inhabitants will be those, who have come out of great tribulation, having their robes washed, and made white in the blood of the Lamb, Crowns of Glory, Palms of Victory, will be given unto them. Then said I unto the Angel,

what young Person this is, who crowneth them, and giveth palms of victory in their hands? He said unto me, it is the Son of God, whom they have confessed in the world. Then I began greatly to commend them, who stood so stiffly for the name of the Lord. These and many other precious promises encourage me to hold fast the beginning of my confidence, and let no man have my Crown.

“From the beginning of the creation, God made them male and female; for this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh; so then they are no more twain, but one flesh; what therefore God hath joined together, let no man put asunder.” Mark 10 chap. 10 verse. “And cursed is he that parteth man and wife.” But man has sought out many inventions, and strangely wandered from the simplicity of divine truth in marriage, as well as in many other things. About a year and half ago, God by his immediate spirit was pleased to show me the right of marriage, and from that time to this I have never disannulled it. I thank thee, Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Math. 21 chap. 25 verse. But to them who are like Felix and draw back; and like Ananias, God has no pleasure in them. Suppose ye that God will reveal his glorious will to Scribes and Pharisees? or half hearted professors? These are the ones, who raise the cry against me, and say stand back; and they said again this one came in to sojourn, and will needs be a Judge. Gen. [18] 19 chap. 9 verse. But it appears the evil of marriage began soon after man began to multiply; for we find the sons of God saw the daughters of men, that they were fair, and they took them wives of all, which they chose; and the Lord saw their wickedness, and said my sprit shall not always strive with man. Gen. 6 chap. 1,2 verses. This is the reason, there are so many unhappy matches; for they take whom they please, without looking to God. They run away to a Minister, or Esquire, to say over a few words, and think they are fastly tied; but in a few months, or years, they frequently make application to the same authority to separate them again. This they can easily do, for, as God had no hand in joining them, so they will not transgress his laws, by separating what they put together themselves. I think it is time for professors to awake out of sleep, lest the Bridegroom should come, and you should have no oil in the vessel with the lamp. If you follow the blessed Jesus wheresoever he goeth, you will find, you cannot slide along so easily with the world. Jesus said, “I have chosen you out of the world, therefore the world hateth you.” To

our great mortification we find, it was the woman, who was deceived by the Serpent; but blessed be God, he has promised, the seed of the woman should bruise the serpent's head. Hence I take it upon me to undeceive the public of the imposition on them. Some persons, unknown to us, have been so audacious, as to publicly advertise a marriage. It seems that there is the same spirit prevailing now, which was in proud Haman, who was honoured by all the Court; yet he could not be contented to see Mordecai at the King's gate, who would not bow. So they by their worldly wisdom have tried to mend what God hath done.

Esq. McIntire, and Capt. Savage came to us and said it was their desire to place us out of the reach of [19] pretended saints. Mr. Junkins understood them, that they wished us to be married over again, and said, that would be children's play. They said that was not their meaning; they only wished us to ratify what we had already done. We told them we were willing to do that, for it was Bible law to have marriages recorded. In a short time they with about twenty came to the house, and after being seated, we in turn arose and told them our faith, and that we had in presence of more than thirty witnesses taken each other to be husband and wife, and had promised by divine assistance to be true to each other, until God should separate us. Esq. McIntire arose, and said he believed us to be conscientious, and did not see, why we should not enjoy our faith, as well as others, and said, I pronounce you man and wife. After this the conversation became general. Mr. Colby being one of the guests. Dr. Putnam I think adverted to the existing disagreement between Mr. Junkins and Colby, and said it was a good loving time, and he thought the hatchet ought to be buried. Mr. Colby said he was willing, and had nothing against Mr. Junkins, or his wife. But you will see in the sequel, if his words and conduct correspond. Previous to this some said one thing, some another, and some, we had married Cochrane fashion, although they could not tell one couple, that had married so. Some said, we should be put in the State-Prison. One lawyer said, April Court should not pass, without our being indicted. This gave me no small anxiety (my husband being a little advanced in years) for him to be torn from his family, and people supposing me to be the cause of it, while I was doing them all the good, which was in my power, made my heart sink within me. I retired to bed full of disquietude, but the good Lord, who eye is ever upon his children, and pities every groan, condescended to give [20] me a renewed promise of his protection. Whether asleep, or carried away in spirit, I cannot tell you, but I saw from the Sheriff every

grade, to the Judge, and from the common Jail, to the State Prison, I saw their power to do with me, as they saw fit, and I did not appear to be more, than a fly in their hands. The scene was changed, and I saw the Judge of all the Earth, arraign those Nobles before him, paleness was impressed in their countenance, a lake was opened, and they were cast therein, I was then bid not to fear them which could kill the body, but to fear him who could send both soul and body to Hell. I then felt strong in God, and told several, that God would take that proud Lawyer from the earth before court, and so he did, for in less than five weeks he was put under the clods. About this time one man came to us, and said, as a friend, he advised us to marry according to Law, we told him that we had married agreeably to the laws of God, and should look to him for protection, he said God would not protect us, and the State Prison would be our portion, and that I should be the means of bringing the family to poverty, I told him that our laws were said to be founded on justice to punish the innocent for the guilty, if I had transgressed the law, I refused not to be punished by the law. He left us, by saying I was crazy; and that would be the only thing, which would clear me. But mark what followed, in a few days he was arrested for passing counterfeit money, put in jail, and condemned at Court to suffer six months solitary confinement; while we are peaceably at home, without being molested or made afraid. Many, I presume, think that we were called to the Court, holden at Alfred, to answer to our conduct, with regard to our marriage. But such will be convinced of their mistake. Some who were at the court, will doubtless remember, that a [21] tall man, who stood near the Judge, muttered out some few things against us, and said the woman had been living with the man several months before marriage, as a bunter.¹⁰ I would ask Mr. Tallman, how he knew that? according to the law of the land, he had ought to smart for such abusive language. But it makes good what Jude said, "but these speak evil of those things which they know not; but what they know naturally, as brute beasts; in these things they corrupt themselves" I think he had not been married three months, before he became a Father. "Thou that settest a Judge, and condemnest another in the things thou allowest thyself." It seems there was the same complaint about the Apostles, which occasioned them to say, have we not power to lead about a Sister a wife, as well, as others, it is laid down so plain in scripture, concerning the duty of Husbands, and Wives, young men, and virgins, that we may attend upon the Lord without distraction.

Though I have wandered considerably from the subject, yet you will

remember the last Sabbath the Hymn which was read. On the Monday morning following, I told some of the family that, according to my feelings a Sheriff was coming, and God would take my strength from me. Accordingly between twelve and 1 o'clock, the Sheriff came with a warrant to apprehend me, and I felt forbid to leave the room. They gave me a cup of tea, but before I drank it, the Lord gave me the spirit of prayer, and I felt a sweet resignation to his will, and could say, not my will, but thine be done. When the spirit ceased flowing, I found I could not rise, for a crucified Saviour was presented to view, and I fell as, it were lifeless on the floor; I then felt the most exquisite thirst; then they raised me up, and gave me some water; I thought I could then say, I bear about in my body the dying of the [22] Lord Jesus. There being one of our neighbors in the House, the Sheriff constrained him to help put me in the Chaise, and carried me about three quarters of a mile, got help, and took me out of the Carriage; and it was said by some that stood by, that they made as bad a piece of work in carrying me, as though I had been lead; then they carried me into Charles O. Emerson's office, and seated me in an arm chair, in a few minutes Mr. Junkin's daughter came to me, and finding me in that helpless situation, was very much grieved. I then asked some of them to seat me on the floor, they did, and my head in her lap. At this time, Colbey came along, and said, "you have got an easy seat." He looked down upon me with as much disdain as though I had been a criminal for murder; but all this time I was happy in the Lord, I remembered the words of the blessed Jesus, who said, "ye shall be brought before rulers, and kings for my sake, for a testimony against them." I was kept there about one hour; the reason was the Justices we had been tried by before at other times, would have nothing to do about it; so they had to hunt one. They said I must go to the court-house; accordingly I was conveyed there. As we were going through the lower part of the house, I told the people, that Jesus would soon take his weary Bride home, there the wicked would cease from troubling, and the weary soul would be at rest. After being seated, Preble read the Warrant, and asked, if I was ready for trial. Two gentlemen arose, and said I was not ready. This was unexpected to me, being a stranger, I did not know there was one who would be my friend, but to my astonishment, found pretty much all the court were convinced, that both myself and Husband had been shamefully treated. After much had been said between my new friends and enemies, I was cognized to appear at Alfred next [23] term, and put under bonds for sixty dollars; Capt. Savage and Esq. McIntire became

bail. All this time I had not spoken, except when asked a question, whether guilty, or not, of willfully, and abruptly disturbing a meeting, answer not guilty. The aforementioned gentleman came to me, and asked if they had done according to my-mind? I told them I had no choice about it, that my will was completely swallowed up in God's will, that I was sensible, we should fall into the hands of the wicked, but if God should see fit, I should go home to my family for that time, his name be praised. When I was returning home, Dr. Gilman and his Lady came out to me, and expressed great dissatisfaction, that they should treat us in such a manner, I expressed to them my surprise, that strangers, and those too who did not profess religion: should be so friendly but it was fulfilling, what John the Revelator had prophesied, "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon cast out of his mouth." The Doctor said had he been there, he would have been my bondsman, if it had cost five hundred dollars. My husband, and his son were from home at this time, and knew nothing of it, till it was all over. Nothing special, till some time in September, on Saturday my husband told me that he expected, he should have to go to the meeting house, and wished me to go with him. This brought me into a considerable of a trial, for I had told Colby, that I would not go there, without a – thus saith the Lord. As, it was said, "wives obey your husbands in the Lord," it did not look like an unreasonable request. On Sabbath morning I told him, that we could not deliver Son, or Daughter; and as our enemies were hard upon us, with his consent, I would not go, without God bid me, he gave his consent for me to act according to my own feelings. He left [24] the house, and we did not know where he went. Before the afternoon service began, there was such a longing in my heart to go to the meeting, I could hardly wait for the time to come; after seating myself in the house a few minutes, Mr. Junkins came in and spake from these words, "wherefore hear the word of the Lord ye scornful men, that rule this people which is in Jerusalem." He spake ten minutes, before the minister came in, and five after, some others spoke, then the Minister began his service. He said the Scripture said, if any thing was revealed to one that setteth by, let the first hold his peace. He meant that the one who had the revelation should hold his peace, till the one, that was speaking, had closed. If it be so, it looks quite strange: if it be not so, Elder Boothby rendered himself very impolite, and went right against scripture. When he had closed his Sermon, I arose and told them, it was something with me, as it was with the bush, that Moses saw all on

fire, and yet not consumed, I felt indeed that it was holy ground, a house of God, and the very gate of Heaven to my soul. I loved God, and every creature he had made, looked precious. I rejoiced, that I was ever counted worthy to suffer for Christ, and had no hardness against those who were the cause of it, that I was not only willing to go bound to Alfred; but there to die. Language could not express the joy, I then felt. But the Elder before I had closed broke in upon me.” It was communion with them, though I was considered but a spectator, yet I can truly say it was a heavenly time to me, for I ate of the bread, and drank the blood of Christ. Jesus said, “verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” “Lord evermore give us this bread.” Although their number was small, yet I was afraid there were some, [25] who would eat and drink unworthily, and would go out, and lift up their heel against God. They sung a hymn, and went out for the remainder part of the day, I could say with the spouse, if ye see my beloved, tell him I am sick of love. Soon after this I was confined to my room, and mostly to my bed, I have no doubt but it was the apprehension, which was against me, was the cause of it. I could have had a certificate from the Doctor; but God raised me in a remarkable manner; Jesus said, I will send you as a lamb among wolves. We left home on Monday, arrived at Alfred on Tuesday, and had our trial on Saturday. We were condemned, and put in jail. There has been an inquiry with some, why we did not pay our fine without going to jail. For one I shall answer, it was something with me as it was with Jonas, seeing we were repeatedly condemned, I thought, if I went home, I might have to go to the meeting-house again and should be brought before the bar again, and they would consider the last error to be worse than the first, and me to be willful, I believe my husband’s feelings were pretty much the same.

While on our journey home, he thought he would settle the fine, by selling his right in the Meeting house to the aforesaid Society: although they pretended a wish before to purchase it, yet when offered they would not buy it.

As I have wrote much more than I expected to, I must close by asking a few questions, first, what does Mr. Colby think of saying before all the gentlemen at our house, that he had nothing against Mr. Junkins, or his wife, and was willing to bury all that was past, and then go and indict us before the Grand Jury and there swear, that we had willfully, and abruptly disturbed his meeting. Secondly how could he swear, that Mr. J. put his

hand on the pew, and rapped on purpose to [26] disturb, when his hand was not next the banister, but was in his lap, and he would change it from one knee to the other, when it was on the side next to the wall, his knee made a little noise, this I perceived, and was going to put out my hand to move his knee, but remembering, that one was cursed for attempting to steady the Ark, I dare not do it. Supposing it was, as Mr. C. said, he very well knew Mr. J. was hard of hearing, and if his hand made a noise, he could not hear it, and besides this Mr. C. has been acquainted with him for more than twelve years, also, he knew, that when he had any thing to do for God, he had a trembling in his hand, and could not help it. Now a man is not to blame for what he cannot help, and if it was occasioned by the Spirit of God, he has not sworn against man, but God, for it is written, “woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled: and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.” It is said, again “they that dig a pit shall fall therein” and woe to them that go down to Egypt for help but they look not unto the holy One of Israel, neither seek the Lord, therefore shall the strength of Pharoah be your shame, and the trust in the shadow of Egypt your confusion. Though I have mentioned Mr. Colbey, as chief, I do not think his confederates will go guiltless; for tho’ they go hand in hand, yet they shall not go unpunished. I cannot close this with a clear conscience, without inviting them, to seriously examine what they have done, and compare it with the word of God, both in the Old Testament, and New, and if what they have done will agree with that, and their hearts condemn them not, then they are clear; but if their hearts condemn them, God is greater than their hearts, and [27] knoweth all things. Some may think they have not taken an active part, therefore they shall be clear; but have you not done as much, as Saul did, when he kept the raiment, while they stoned Stephen. It is not a small thing to be a christian. If we say we love God whom we have not seen, and love not our brother whom we have seen, we make ourselves liars. What therefore ye would that men should do to you, do ye even so to them. Enter ye in at the straight gate, for wide is the gate; and broad is the way that leadeth to destruction: and many there be, which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Now if the blessed Jesus said, there would be but a few, we have reason to fear, lest the promise being left us, we seem to come short, lest while we preach to others, we ourselves be cast away. Some follow Christ

for a season, and in the hour of temptation fall away. Some follow him in good report, but when they come to the evil they deny him, i.e. they will have religion when it goes in silver slippers, but when it comes to be hated by all men for his name sake, they follow him no more. But to such as mean to follow him at the loss of all things, let your name be what it may, or your number be where it will, be faithful to God.

His people are his portion, let each day, hour and minute be spent in his service, glorify him with your whole body, mind, might and strength. Think nothing too hard, or too much to do for God; then when he the Believer's life shall appear, you shall also appear with him in Glory.

Since, writing the above, God has left Mr. Colbey in the hand of the Tempter, so that he has fallen, according to a view I had of him, while in Prison, down a steep place, and all his bowels gushed out; [28] but I spare him; for we wish him no harm. But we long to see the King's highway cleared, so that his subjects can run with an errand without being harmed. I hope they will now be willing to let God's Children go free, lest a worse thing come upon them.

A word to the Judge and Jury.

We think by this time, you will see that you have condemned the innocent, and let the guilty go free. We shall not have it in our power to do, as Paul did, to thank thee, most noble Judge for the privilege of speaking for ourselves; for when we requested, I was refused; but one thing you will remember, that you and I have got to appear before the Judge of all the Earth. There the high title of Judge will not gain his favor, nor the mean name of Cochranite his frown; but we shall be judged according to the deeds done in the body, whether they be good or whether they be evil. The blessed Jesus told us to be aware of men; for they would deliver you up to the Councils, and they will scourge you in the Synagogues; and ye shall be brought before Governors and Kings for my sake for a testimony against them. It is in vain to build the tombs of the Prophets, and garnish the Sepulchers of the righteous; while ye kill them that are sent unto you. I will also plead the cause of the poor and needy. Jesus said "Ye have the poor with you always, and whensoever ye will, ye may do them good." The first question is how are we to do them good? some, who are more saving of their property than their talents, say, it is to pray with them and for them, and to give them good advice; but would this not be saying, be ye warmed and be ye clothed. This would not be giving our bread to the hungry, and clothes to the naked. But some may say I do a great deal to support the gospel by

taking care of the Ministers, and some of the brethren. But if we do good [29] to them only who love us what reward have we- Here I think comes the grand mistake. When one comes in goodly apparel, a nice Horse and Carriage they must be taken care of and the best of everything provided, whereas one cometh along with his Garments tattered and hungered and perhaps his feet blistered, he must hear the sound go a little further; the poor creature perhaps lies in the barn, or under the fence. O how can we give an account to God, he will not hear the trifling excuses that we had no lodging or food to give him. If we have no lodging let him lie on the floor; it is better than the cold ground. If we have not a good meal to set before them, give such as we have, “for it is more blessed to give than to receive.” It is mean, it is inhuman and sinking far beneath a Christian to think, we are placed here merely for our own good. We should never let a garment lie by for the moths to eat, while we can find a child of need. We should never make a great parade for the rich; but let our moderation be known to all men, we never need fear bestowing our alms upon the undeserving; if we look to God, he will show us when and where to bestow his goods, for the Earth is the Lord’s and the fullness thereof. We are placed as Stewards to see if we make good improvement in his vineyard. If we have never come into a snug examination on this point, let us now commence it, and see if we can say with Job, “If I have withheld the poor from their desire or have caused the eyes of the widow to fail or have eaten my morsel my self alone and the fatherless have not eaten thereof if I have seen any perish for want of clothing or any poor without covering, if his loins have not blessed me and if he were not warmed with the fleece of my sheep, if I have lifted up my hands against the fatherless, when I saw my help in the gate, then let mine arm fall [30] from my shoulder blade and mine arm broken from the bone. If after this examination we find we are weighed in the balance and are found wanting, we shall have reason to fear notwithstanding we may say, have we not eaten and drunken in thy name and in thy name done many wonderful works, that we shall hear the sound depart from me, for I was an hungered and ye gave me no meat. I was thirsty and ye gave me no meat, I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not, then shall they also answer him saying Lord, when saw we thee an hungered, or thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? then shall he answer unto them, saying verily I say unto you inasmuch as ye did it not to one of the least of these, ye did it not to me, and these shall go away into

everlasting punishment, but the righteous into life eternal.

Pray in your dwelling, grant a place
Wherein this little Book can rest
With safety and with care.
Then when the Author, she is gone,
And with her mouth or with her pen
can say no more to you,
This moment while I write,
My heart it swells, the tears do flow,
For you, I know,
Without a Christ to hell must go,
One invitation more I give,
Come to Jesus Christ and live,
Crowns of glory you shall wear,
And palms of victory you shall share.

What is the true worship of God? To know the will of God revealed in us by immediate revelation, and we obey the same. [31]

What are and have been the exercise of those? They are kind, merciful, honest, humble, patient, moderate and just; they teach, pray, sing, exhort, shout, fast, set in silence, weep, laugh, dance, leap, prophesy, heal the sick, cast out devils, will not resist evil, and some for a sign to others, have had to go naked, some to wear girdles, some to set on the ground cross legged, some in sackcloth and ashes: all this has been done by immediate command of God for the redemption of fallen man.

What is vain worship? To deny immediate revelation none can worship God, for we cannot worship that we never knew; and we cannot know God only by revelation- Old Jerusalem could not bear immediate revelation, and they murder all that came into their city of that kind; and our cities are according to their numbers a complete sample of old Jerusalem and the same cause will produce the same effect; therefore take heed how we judge and treat strangers.

Notes

1. Junkins's references to the "synagogue" and "scribes and pharisees" apparently refer to the Freewill Baptists and their ministers and elders. Her account of disturbing Freewill Baptist meetings is eerily reminiscent of that of the eighteenth-century Connecticut Rogerenes who, when imprisoned for disturbing the church meetings of Congregationalists, also delighted in preaching to other prisoners.
2. Harry Alexander Davis, in his 1938 genealogy of the descendents of Robert Junkins of York County, Maine, reports that Olive Williams was "spiritually united" to Samuel Junkins "about June 1823."
3. In W. W. Clayton's *History of York County, Maine* there is no report of a Freewill Baptist Church having been organized in the town of York. However, Elder Ephraim Stinchfield of New Gloucester, Maine, reports that he founded a Freewill Baptist church in York in the summer of 1809 after baptizing "about seventy" souls. Clayton reports that a meetinghouse was constructed "by union efforts" of York Baptists and Methodists in 1823. The York Baptists were likely Freewill Baptists, as a Calvinist Baptist church was not organized in York until 1830. It appears that various denominations shared this building during the 1820s and it is certain that the Freewill Baptists used it as a preaching station. Samuel Junkins apparently was a major contributor, and appears to have been given rights to utilize the house at certain times. He also had a family pew in this meetinghouse.
4. Ephraim Stinchfield (1761-1837) was ordained as an elder of the Freewill Baptist church at New Gloucester, Maine, in 1798 and itinerated throughout southern Maine for many years. He was among the most outspoken critics of the Cochranites and wrote *Cochranism Delineated*, which was published in Portland, Maine, and Boston in 1819.
5. "Stragling woman" probably means a woman who goes from place to place, possibly suggesting she might have had intimate interactions with other men.
6. Revelation 2:17: "He that has an ear, let him hear what the Spirit said to the churches; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows saving he that receives it."
7. This suggests that Olive might have borne a child out of wedlock; however, this seemingly is contradicted by her previous statement that "a female fallen is like a Star never to rise again."
8. None of these stanzas can be found published elsewhere. It is quite likely that they were written by Olive.
9. This paragraph aptly describes and defends the Cochranite doctrine of marriage and their views of the divine relation between the sexes. Note that the Book of Esdras is in the Apocrypha.

10. Bunter. Late eighteenth- and early nineteenth-century usage and meaning of this word varies considerably. It often refers to a woman who is a rag-picker, hence poor, lowly, and dirty. Another common meaning is a “low dirty prostitute, half whore and half beggar.”